36

Regd. No. L.-2942

ان الدین عند اللہ الاسلام

Digitized By Khilafat Library Rabwah

The Review of Religions

Editor—Ali Mohammad, B.A., B.T.

Vol. XLIII, No. 6

June, 1944

QADIAN
Punjab : India

CONTENTS

- Immunity from Plague
- Muhammad the Prophet
- Muhammad and Slavery

Annual rates:
India Rs. 4
Foreign 10 shillings
Students Rs. 3

The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.

THE QUEST FOR EMPIRE

By Dr. MAHMOOD HUSAIN KHAN, Ph.D.

An illuminating and critical study of the present Colonial Problems with special reference to the expansion policies of Germany, Italy and Japan.

Price Rs. 3

HISTORY

OF

Early Muslim Political Thought & Administration

By Prof. H. K. SHERWANI

The author has done a great service in giving us an insight not only in the working of the political mind of some of the most eminent Muslims of old but also n giving us a running commentary on the working of political institutions under which they lived in order io find out whether there was any connecting link between the political ideas and their actual application.

Price Rs. 8

MAKTABA JAMIA

DELHI KAROL - JAMAY MASJID, DELHI

PRINCESS BUILDING, BOMBAY - AMINABAD, LUCKNOW

PUBLISHERS UNITED - LAHORE

SARHAD BOOK AGENCY, PESHAWAR

Digitized By Khilafat Library Rabwah

A NEW SENSATIONAL BOOK

THE MENACE OF HINDU IMPERIALISM

By Swami Dharma Theerathji Maharaj, B.A., LL.B.

Tragic history of the betrayal of India by her own Leaders and the Forces that keep her in chains

SOME OPINIONS

Sir Tej Bahadur Sapru: I have read the book with much interest and admiration, and am prepared to admit that it is a very remarkable book written courageously and independently.

Sir Abdul Qadir, Lahore: I have read the book with great interest Swamiji has done a great service to the country by writing so frankly and so vigorously about some of the weak points of the Hindu social ystem.

'The Theosophist,' Madras: This is a useful and well written book inspired by sincere philanthropy and zeal for reform, and based on scholarly researches into Indian history and modern movements.

'The Review of Religions,' Qadian: This is a notable work by a scholar and a philosopher who is not afraid to train the searchlight of tonest criticism upon his own people and country . . . We are in full agreement with the views, so forcefully and pungently expressed the book.

350 pages of absorbing interest and instruction. Cloth Bound Price Rs. 4-8

Postage Extra

APPLY TO:

HINDU MISSIONARY SOCIETY

P. O. BOX No. 225

KRISHAN NAGAR - LAHORE

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohmmad Sadiq, and published by Sh. Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiya Qadian, Punjab, India.

The
Review of Religions

Vol. XLIII June 1944 No. 6

Digitized By Khilafat Library Rabwah

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

IMMUNITY FROM PLAGUE*

A Great Sign

"By no means can aught befall us save what has been ordained for us by Allah. He is our Protector, and on Allah let the believers put their trust."

—(The Holy Quran)

One cannot but feel thankful to the benign British Government who out of sympathy for their subjects have for a second time decided in favour of inoculation as a preventive against plague and have thus undertaken responsibility for the expenditure of lacs of rupees for the benefit of God's creatures. Really a measure like this deserved to be thankfully welcomed by all reasonable people and foolish indeed must be the man and a foe to his own true interests, who regards such a measure with distrust and suspicion. For it has been seen more than once that this wise Government doubt ask their subjects to have recourse to any dangerous remedy. They recommend to them only such measures as have proved effective after repeated experiments. To impute ulterior motives to Government for a measure upon which they have already spent and are prepared to spend such enormous sums is a return unworthy of noble and generous minds and unfortunate must indeed be the people who can go so far in imputing sinister motives to their Government. There is no doubt that of all physical remedies against plague

* Translated from Kashti-Nuh by Ch. Abdul Hasham, M.A., Qadian.

Digitized By Khilafat Library Rabwah
inoculation is the best and the most effective which have so far come into the possession of Government and no one can gainsay that this measure has actually proved useful. Therefore so far as physical means are concerned it is the duty of all loyal citizens to welcome the measure adopted by Government and thus relieve them of the great anxiety which they feel for the safety of their subjects.

My Own Case

As regards, however, my own case I beg most respectfully to submit to the benign Government that I indeed would have been the first man to avail myself of the preferred measure had not a spiritual scruple stood in my way. This consists in the fact that Almighty God has decided to show to the people of this age a special and direct sign of His Mercy. Accordingly he spoke to me, saying :—

"I will protect thee from the plague and all those who live within the fourwalls of thy house, and also those who in perfect obedience, submission and piety attach themselves to thee. This will be a special sign of God in these latter days by which He will distinguish one people from another. But a person, who does not follow thee faithfully is not of thee. For such you must not feel aggrieved."

Divine Ordinance

Such is the decree of God, which renders inoculation needless both for me and for those who dwell within the four walls of my house. For, as I have just stated, it was a long time ago that the great Lord of Earth and Heaven, whose knowledge and power encompasses all things spoke to me saying that He would save from the clutches of death by plague, every such person as lives within the four walls of my house on condition that he should fully divest himself of all thoughts of opposition and join my following in a spirit of sincere devotion, obedience and humility, to the commands of God and His messenger, behave not with pride, obstinacy, arrogance, indifference, obduracy or self-complacency and in practical life conduct him-

Digitized By Khilafat Library Rabwah

self in accordance with my teaching. The Great God also revealed to me that the town of Qadian would, *on the whole*, enjoy immunity from a devastating attack of plague wherein men die like dogs and become mentally unbalanced out of sheer grief and bewilderment. He also revealed to me that members of this community, whatever might be their number, would on the whole enjoy comparatively greater immunity from plague that their opponents, although it is possible that a few among them who are not quite faithful to their pledge might for that or for some other reason know to God alone fall victims to the disease. Nevertheless in the end people will be forced to admit with wonder that as compared with other communities the members of this Movement have enjoyed comparatively and relatively greater Divine protection and that a special providence of God has watched over them, of which no parallel is to be found anywhere else. At these words of mine there might be some foolish men who would become startled and others laugh in their sleeves, some might regard me as mentally deranged, others might marvel and say :—

"Does there really exist such a God, who does without the intervention of physical means, shower His blessings ?

My reply to such is, "Yes, without a doubt, such an omnipotent God there actually exists for had it been otherwise, then it would have meant the death of all His true devotees". Wonderful are His powers and marvellous are His works. On the one hand He permits the foolish opponents to fall like dogs upon His favoured ones, and on the other, He commands the angels to help the latter. Likewise when His wrath overwhelms the world and His indignation is kindled against the iniquitous, His kind eyes watch over His chosen ones. Had not such been His practice the work of His righteous servants would have come to naught and no one could have distinguished them from the wicked. Illimitable indeed are the ways of God, but they are manifested to men only in proportion to the measure of their own faith and devotion. For men

Digitized By Khilafat Library Rabwah
who have been endowed with certainty of faith, love, and single-minded devotion to Him and saved from all lusts of the flesh there are shown extraordinary manifestations of His power. God is omnipotent, He elects to manifest His extraordinary powers only for the sake of such men as would for the sake of His pleasure discard their own. In modern days there are indeed very few men who really know God and have faith in His wonderful powers. On the contrary there are many who have no faith in the All powerful God whose word is obeyed by all creation and for whom there is nothing impossible of accomplishment.

A Common Misunderstanding

It should however be borne in mind that although I do not consider it a sin to have recourse to medical aid in cases of plague and other diseases for the Holy Prophet (peace be with him and the blessings of God) is reported to have said, "There is no disease for which God has not created an antidote", yet I consider it sinful that I should by recourse to inoculation obscure the heavenly sign, which God has resolved to manifest so clearly for my sake in the earth. I do not therefore propose to have recourse to inoculation, which will imply an insult to God's infallible sign and promise. Were I to do so, I should stand answerable for lack of faith in the promise which God has made to me. In that case my gratitude would be rightly due to the doctor who discovered inoculation and not to God, who vouchsafed me the promise that He would protect all those who lived within the four walls of my house.

MOHAMMAD THE PROPHET

Digitized By Khilafat Library Rabwah

What is generally meant by a journalistic attempt at an article on a grave subject, is simply this that light should be shed on any one of its aspects ; otherwise to condense, in a page or two, those topics which are apt to range over hundreds of them, is undoubtedly beyond the power of man. I, therefore, will adopt this mode of manipulating the above theme, which by nature of its interminate details, is so fertile that volumes can be written without exhausting it.

The Word of God

Prophets are the word of God. And in the Holy Quran God says :

قل لو كان البحر مداداً لكلمات ربي لنفد البحر قبل ان تنفد كلمات ربي و لو جئنا بمثله مدداً (كهف ع- ١٢)

"Say : All the seas shall run dry if they are turned to ink and the ink is expended upon writing notes and comments on the words of my Lord, whose excellencies shall still know no end, even though the same amount of ink we produced the second time." (Chapter 18, Section 12.) Thus, the theme of prophethood is an infinite theme, but nevertheless, like a drop out of the ocean, a little of it may be presented as the occasion demands.

The Mission of a Prophet

The Holy Quran assigns four tasks to a prophet, as there is an allusion to them in the prayer uttered by Abraham (may peace be with him). It is quoted in the Holy Quran thus :

ربنا وابعث فيهم رسولاً منهم يتلو عليهم آتيك ويعلمهم الكتاب والحكمة ويزكيهم انك انت العزيز الحكيم (بقر ع- ١٥)

Digitized By Khilafat Library Rabwah

"O, our Lord bless the people of Mecca with a great prophet who may be chosen from amongst them, and who should recount to them Thy signs, instruct them in the ways of Thy word and wisdom, and purge them" (Chapter II, Section 15). A cursory glance at it will show that Abraham (may with him be peace) has here depicted most vividly the four-fold mission of a prophet : first, to tell mankind of the signs of God ; secondly, to give them lessons in the Book ; thirdly to preach divine philosophy ; and fourthly, to make their souls pure. What other definition of an opostle's duties, at once so brief and graphic ? Let us now proceed to examine the Holy Prophet in the light of such obligations.

The First Function

In regard to the first function of a prophet, which as has been said above, is the reciting of God's "*Ayat*" be it known that "Aya" in Arabic signifies a lesson as well as a proof. The thing that tends to point to another thing is an "Aya". Thus it follows that the recitation of "Ayat" is tantamount to saying such things as are conducive to belief in transcendental truths (hidden mysteries), inaccessible to man, when thrown entirely upon his own resources. God's Being takes precedence of all, nay His being is the only real being, but He is so subtle and remote that to reach Him sets human strength and skill at naught. The only means, however, by which we can attain to Him, consists of such proofs and arguments, such knowledge and observation of the manifestation of His attributes, as draw us near to Him, without suffering the least scepticism to begin in our minds respecting His existence. Just the same case is with the visible operation of the laws of nature, the angels, divine messengers, revelation, and life after death. These, every one of them, are such that man cannot come to have a direct comprehension of them. They, on the contrary, stand in need of such proofs as may, both intellectually and spiritually, afford us a deeper insight into them and cause us to be one with them, so that we feel as if we had seen them with our own eyes.

Digitized By Khilafat Library Rabwah

The importance of the aforesaid "realities" is further emphasised by the fact that almost all the religions think it essential to believe in them in one way or the other, and incorporate them into their dogmatic beliefs under various denominations, however vast the difference between their interpretations. Hence he, who renders it easy to pin our faith to them and plants us on a height whence we are able to command so clear a view of them that there is no more room for doubt, is sure to push his prophetic mission on to consummation.

The Divine Attributes

When we ponder over the teachings of Mohammad (may on him be peace and the blessings of God) and survey his achievments, we clearly find that he has executed the above task in such a splendid manner that the like of it is nowhere to be found. In connection with God the very first requisite is the exposition of His attributes, on which our knowledge of such Infinite Being, is hinged. Thus, if a man does not expatiate on the Divine attributes in such a way that the heart is impressed with the greatness of God, on the one hand, while, on the other, the mind understands them to the utmost of its capacity, he cannot achieve success in conducting men to Him.

Unity of God

The Divine attributes, as expounded by the Holy Prophet, are such that if they, in one respect, appease the cravings of human intellect, they, in another, seem to be in perfect keeping with the grandeur of an Infinite, All-powerful Creator. He presents Him, on the one hand, as being wholly free from all bodily limitations and physical manifestations and lays so much stress upon His unity that He is to be considered absolutely immune from any impurity or defect whatever ; while on the other, he gives such a lucid demonstration of the fact of His loving His own creation and of wishing them to aspire to the glorious heights

Digitized By Khilafat Library Rabwah

of progress, that the heart fills with a loving devotion and reason rests satisfied. But not content with this, he lays this doctrine before all the world that the things, an implicit faith in which constitutes the basis of man's salvation, should not be believed in because of logical reasoning, but because of their actual perception, so that the mind should, no longer, stand the chance of being assailed with the slightest doubt and misgiving. Furthermore he accentuates the point that the Divine attributes exhibit themselves to none but the elite of God, and when man beholds them translated into miracles, his soul gets filled with the ecstasies of a sublime conviction.

Angels—a Reality

With respect to the angels the Holy Prophet has repudiated as much the notions of those who maintain that there is no such reality as an angel, as he has *impugned* the ideas of those who describe them as the courtiers of a king. But he has, instead, given us to understand that they are not the splendour of the court of a corporeal God, but form the first link of the cosmic cable of the creation of an etherial one, that the two parallel systems (spiritual and material) are firmly founded upon them, and that just as an edifice cannot be reared without the foundation, so this cosmas is incapable of assuming shape and form without them.

What is the Law of Nature ?

And as regards, natural laws he made them so easy of apprehension that the physicist, who looks upon the phenomena of cause and effect, the metaphysician, who splits hairs and weighs moonbeams in the realm of philosophic speculation, the mystic who meditates upon mystical influences, and the layman, who forms his own deduction from common place things—all were equally satisfied. Each one regarded it from his standpoint and pondered, till, he evinced symptoms of

Digitized By Khilafat Library Rabwah

inward relief and bore witness to the truth of his claim, for when profound reflection on a problem, in all its bearings, leads to identically the same conclusion, then there remains little doubt as to the latter's validity.

Indispensability of Apostles and Revelation

He illustrated the absolute necessity of Divine Messengers and Revelation by examples derived from natural laws and showed that God who made the sun whereby the physical eyes could go their office, couldn't but create a spiritual one by whose light the spiritual eyes could perform their function, for physical sight lasts for an appointed period, while spiritual sight affects the whole life of man, be it of this world or of the world to come.

Life-After-Death

As for life after death the Noble Prophet discussed it in a variety of ways and set forth such of its aspects as made it a practical problem rather than let it remain a purely scholistic one as before. The deeds of human beings are deserving of an ample compensation, which should of necessity be wrapped in mystery, because when the grand guerdon is made manifest, men will no longer be the masters of their actions which, in one respect, will cease to be deliberate. In the next world, which is rather the continuation of this world than a new one, the human soul only enfranchised from physical influences commences her unchecked march on the path which she has prepared and paved with her own doings. God is not like a monarch, all ire and indignation. It was His attributes that prompted man's creation and made it incumbent upon him to reach his goal, and, sooner or later, become identified with Him whose boundless mercy brought him into existence.

In fine, Mohammad (may on him be peace and the blessings of God) whilst laying bare every *esoteric* problem on which faith is built, caused it to emerge

Digitized By Khilafat Library Rabwah
from the deep obscurity of doubt and myth, and placed it in the light of common day with a view to let every man see it with his mind's eyes, and perceive it with his spiritual insight, and thus to allow him a safe passage from vague misgivings to placid convictions.

The Second Function : The Teaching of the Book

The second work of a prophet consists in teaching the Book. And the Holy Prophet has accomplished it, also, in a mannar hitherto unsurpassed. At the very outset he tells us that Spiritual Law is "an especial dispensation of the Lord". Man for the betterment of his life both on earth and beyond wants that His Maker may transmit to him His will, so that in the course of his spiritual journey to which end he was created, his reflections and actions should not hang upon uncertainty and surmise, but should rest upon true faith and real belief. The religious code is not the last straw to break his back, loaded enough already, nor is it a judgment upon him. It owes its origin rather to God's love for man and the object it fulfils, is that through it man should become aware of heaps of dung and refuse, thorny bushes and the obstructive growth of prickly hedges, invisible pitfalls, abrupt turnings of the alleys, swift rapids, and steep and lofty cliffs which are likely to occasion trouble, impede and forbid his life's long smooth march to terminate in a safe arrival at the destination. It is, therefore, neither a punishment, nor a trial, but is what a leader or a guide is. No commandment of it is calculated to heighten the glory of the Lord, rather each injunction aims at the fulfilment of the needs of man.

Universal Code

Our prophet has presented the world with the novel theory that the doctrines of a religion should be of universal application and that they be adaptable to different natures and varied capacities. Thus the code which does not take into account the diversity of

Digitized By Khilafat Library Rabwah

human nature and the disparities of human capacities, is a code which, for the majority of mankind, not only blocks up the road to salvation, but also defeats the very purpose for which it was revealed.

Two Factors of Prime Importance

The third fundamental principle relating to the teachings of the Law, to which he attaches importance, is that it be bound to supply the two cardinal needs of humanity, *viz.*, it should, on the one hand, serve as a complete guide to religious, moral, and spiritual advancement, and, on the other, should afford a wide scope for mental development, lest human intelligence gets *warped*, frozen and rotten. Thus by a clear enunciation of these two principles, he has closed up the two dangerous avenues which ultimately lead man's soul to *dread* perdition : namely, first, *promiscuous licence* which impels man to sacrifice spiritual prosperity at the altar of sensual pleasures, secondly, blind intimation which, like a pool of stagnant and putrid water, makes the mind a source of pestilential *miasma* that totally undermines the growth of its latent powers.

The Third Function : Dissemination of Divine Wisdom

With reference to this, the divine functionary has to teach divine wisdom. In this department, also, the Holy Prophet has set a matchless example. Of all the apostles, he alone has, besides proclaiming and preaching the Power and Majesty of God, laid stress upon the point that to look upon God as All-powerful, does not argue a complete acquiesence in His biddings, without man's *venturing* to interrogate Him as to the purpose they are directed to. If He is Almighty, He is also All-rich and no benefit accrues to Him from issuing any command. And again He is All-wise, He gives no order but that it is wise and judicious. Thus the association of the Law with God, as its author, on no account means that its parts and particulars are void of purpose and its precepts irrationally preposterous. But quite to the contrary our referring things to God, as

Digitized By Khilafat Library Rabwah
having emanated from Him, guarantees the fact of their being full of pith and wisdom, and of their being bound up with high ideals, or the All-rich, All-wise God would have never laid His commands upon man in case it were not so. Therefore, in accordance with this principle, our Prophet has, alongside with his teachings, explained the whys and wherefores of them He has acquainted us with the advantages of the execution of the injunctions of the Lord as well as with the disadvantages of their omission. He has withal told us the harm of doing things prohibited, and the good of abstaining from them. This is the reason why a follower of his, instead of conforming half heartedly to his teachings, feels inspired with *ardour* and pleasure and full well realises that carrying out Heaven's behest is not only beneficial to him in particular, but to mankind in general, and that his eschewing things forbidden will be particularly useful in his case, and generally in that of the rest of the world. From consciousness of all this springs alacrity, which in its turn, brings about such a wholesome change in him that he begins to think that abiding by the Law is not uncongenial, rather it is his duty : he considers it not a "thankless task", rather deems it a blessing sublime.

The Fourth Function : Purification of Souls

Under this head comes the sanctification of souls, in other words, a prophet after cleansing the people's hearts, makes them capable of not only entering into a consummate union with God, but also of imbibing and assimilating into themselves His spirit and excellences, till they become the mirror in which the remaining world sees a vivid reflection of Him and all His glories. The Prophet Mohammad (may on him be peace and the blessings of God) has performed this function so admirably that it has elicited an open admission from even his foes, not to mention his friends into the bargain.

The condition both of the country in which he was born and the community in which his lot was cast is well known. The times, too, were out of joint. In addition to Arabia, the land of the Prophet, the

Digitized By Khilafat Library Rabwah

other countries were, also, spiritually and morally, in thought and in deed, going downhill. It was as though Night had spread over the whole globe ; because, in the first place, the followers of various creeds had debased and vitiated their pure teachings, and, in the second place, they little cared to practise the little of them that had survived. Even ordinary humanity was extinct, not to say of faith which is prized above it. Nobility of mind was fast waning. Idolatry, invidious innovations and foul customs, usurpation of rights, cruelty, murder and pillage, sin and evil, shameless debauchery, sloth and drowsiness, inordinate drinking and gambling, discord, arrogance, pride of self, in short, all manner of wickedness prevailed. Antithetic virtues, on the other hand, had faded off, as it were, into nothingness. Even sensibility to evil was dead, and men instead of feeling remorse, *bragged* openly of their bad deeds. In such times of universal eclipse the Holy Prophet came into the world and took in hand the guidance and edification of that nation, which in that dark age was plunged in vice and sin deeper than any other, and which, little familiar with the organisation of a central government as it was, unwisely plumed itself upon having none. He then commenced instilling his soul's purity into them. And just as it is natural for a man to spurn off that which lies not in the track of his liking, so his nation rose in arms and offered stern resistance, but, nothing daunted, he pursued his course with steady perseverance and stoic patience. He was thrashed, reviled, and jeered at. He endured all, but the sad spectacle of the world steeped in ignorance was insupportable. At length, the conquest of hearts, one by one, began. The struggle continued for years on end, till, at last, the bravest opponents knuckled under. Yet he held on.

The waters flowing gentle and soft from the summits of mountains have the knack of fretting out their own channel, till they gain such slopes as render their flow smooth. In the likewise manner by pious example and effectual sermons, he continued to reform the world and its inhabitants, till, at length, the day dawned when the minds realised the merits of sanctity and

Digitized By Khilafat Library Rabwah

righteousness. The dead in spirit grew conscious of a fresh re-generation, the sick perceived they were set in a fair way to convalescence and recovery, the weak felt the renewed beating of the pulses of new strength and vigour, and those who were sunk in torpor were awakened by the balmy sunshine. The very *lineaments* of the world were altered. The reign of tyranny and oppression was now over, while that of justice and equity set in ; the shining sun of knowledge and learning now dispersed the dense mists of ignorance that pervaded the earth ; and the currents of human endeavour and activity, which had become congealed and frozen, now resumed their warm and genial flow. Humanity breathed again : it turned on its side, men rose up and gazing upon the marvellous metamorphoses of the world, wrought by the noble strivings of Mohammad (may on him be peace and the blessings of God) exclaimed, "Thou art, doubtless, one among the prophets, nay the chief of them all."

"PILGRIM."

MUHAMMAD & SLAVERY

Digitized By Khilafat Library Rabwah

Translation

"Islam and Slavery" ought to have been the caption of this article, but the subject under that heading would have been so vast in its scope and so unwieldy within the limited compass of the present article that the writer has preferred to narrow it down and proposes to confine himself within the limit of the Holy Prophet's lifetime. Before taking up the subject proper he deems it useful to take a bird's-eye view of the status of slaves among different peoples and different countries so as to enable the reader to understand and appreciate the work of the Holy Prophet in its true perspective.

Slavery in the eyes of Ancient Sages

We are not going to enter upon any detailed discussion as to the treatment of slaves, these unfortunate class of people, by different peoples. They were treated by most of the ancient civilized races as worse than beasts. Their treatment was inhuman, brutal and cruel. To go into its details will therefore serve no useful purpose. It might however be intersting to peep into the treatment meted out to the slaves by the prominent leaders of the past and the method suggested by them for their amelioration. The more we dive into this question, the deeper becomes our admiration for the magnanimity and greatness of the Holy Prophet Muhammad (peace and the blessings of God be on him). A large number of ancient sages did not care, or think it worth their while, to raise even their finger against the prevailing form of slavery. There have been Reformers who did not even realize the baneful effect of slavery. It is true that one or two raised a feeble voice, but none of them could do much or anything of a permanent nature. Their efforts proved abortive. The world however changed, and people themselves gradually came to realize the

Digitized By Khilafat Library Rabwah
importance and sanctity of human life, and with the dawn of that consciousness, people ceased to take active part in the institution, nay it came to be gradually looked down upon, and to-day, in the limelight of the 20th century, slavery has become a thing of the past. It might unfortunately be true that slavery in another form still holds sway in certain civilized parts of the earth but it cannot be denied that people have come to realize that slaves are after all human beings endowed with the same feeling, susceptibility, emotion and consciousness as human beings, and should therefore be treated as such. Look at Plato's immortal work, "*Republic*". Here he not only refrains from any mention of slavery, but refers contemptuously to a class of persons who were worse than slaves. Take the work of Aristotle, the greatest Philosopher of ancient Greece, to whom even now the world looks for inspiration and guidance. Not only was he influenced by the prevailing institution of slavery, but he even goes so far as to justify the practice, as best as he could, with reasoning and arguments. Demostheses, that great orator, not only supported slavery, but wished that all the slaves should be sold in their own market of Athens. Marcus Porcious Cato, the great Roman Statesman, would deal severely with slaves.

* * *

(II)

Cicero's treatment of his slave was not so bad Younger Pliny treated his slave Zosimus in a nice way. But it should be remembered that the liberation of slaves by the Romans was due chiefly to their national ends. It has been admitted by historians that in spite of the liberation of slaves, the master used to retain certain rights and claims over the slave. Slaves were really denied the right of citizenship, and occupied an inferior position in society.

It is sometimes said, not without justification, that no body realized the misery and suffering of the slaves so acutely as Seneca. To him slavery was

Digitized By Khilafat Library Rabwah
nothing but an undiluted evil. He raised his voice against slavery and condemned the practice in most uncertain terms. But it should, at the same time, be remembered that he was himself an exile from his mother land for long over 8 years, and consequently came to realise acutely the grief and anguish of those wretched people. But himself an ascetic he supported the murder of Nero of the latter's mother. He committed suicide.

Abraham Lincoln is regarded as the greatest emancipator of slaves in modern days. It is admitted that he did much for the amelioration of their condition. His efforts too were crowned with success to a large extent. But from his utterances it becomes obvious that his motive was not altogether disinterested, it was not wholly dictated by love and sympathy. Referring to the motive which actuated him, Lincoln said, " My underlying purpose in the liberation of slaves was the achievement of unity and solidarity of the American people and not merely to show sympathy towards them."

It is however gratifying to note that Great Britain was the first country to take the lead in the matter of liberation of slaves, at the sacrifice of millions of sterling by an Act of Parliament passed in 1934 & 1936. But it is disappointing that Jesus Christ, to whom at least ¼ of the human race pays allegiance, had not a single word to say against the institution of slavery. He had nothing to console these unfortunate people. Strange still is the attitude of St. Paul the greatest of the apostles. Paul, as is well-known was himself a well-travelled man, who visited almost all parts of the civilized world, and had, as such a first hand knowledge and idea of the pitiable plight of these people, scrupulously maintains a sphinx silence over the question of their redemption and there is nothing to show that he had a soft corner for these people. We have not a single documentary evidence to indicate that he ever liberated a single slave, nay we have strong reason to suspect that he owned at least one slave himself. One of the renowned

Digitized By Khilafat Library Rabwah
Christian writers wonders, and perhaps rightly, that why of all persons Christian fathers, did not raise their finger against this revolting institution. Among others Mr. L D. Agate and Mr. J. K Ingram have been constrained to point out that any protest against this institution by any of the Church Divines would have launched Christianity into disrepute and would have tended towards disharmony.

Coming now to the condition of our own country let us first of all have a peep into the well-known Institutes of Manu, the great Hindu Law-giver. It is surprizing that the law-giver not only blesses the institution but lays down an elaborate code regarding the status and treatment of slaves. He observes *inter alia*, that slaves like daughters and wives should have no right or claim to property of the master, and that once a slave he should always remain a slave as he is mentally and physically incapable of leading an independent life.

It is true that in some of the sacred texts of the Jews strong words have been used against the institution of slavery and it has been laid down that they should be fed and clothed in the same manner as that of the master, but such slave must professes the same Jewish creed. If not, the principle does not apply and non-Jewish slaves should not be liberated and can be bequeathed as legacy for their heirs.

* * *

(III)

Now compare the achievement of all these numerous Reformers with that of the Holy Prophet Muhammad, whose teaching in respect of the treatment of the slaves was not only admirable but perfect and flawless in every sense. He sets such a high example of magnanimity towards these unfortunate people, that it is difficult to find a like of him in the annals of mankind. Truly the words of the Holy Quran, " Verily in the messenger of God you have the best exemplar " hold true not only in the past, but hold good even now. As a matter of fact the treat-

Digitized By Khilafat Library Rabwah
ment of the Holy Prophet towards these people was based upon such breadth of outlook and unrestricted in its generosity that he may be regarded as a unique personality in the history of the world, the greatest benefactor of humanity and first emancipator of the slaves, in the truest sense of the word even the worst critics of Islam has been obliged to pay him homage in consideration of the depths of his sympathy towards slaves. For them he was prepared, cheerfully and ungrudgingly, to court all sorts of insult and humiliation, but he could never brook for a moment that they should be subjected to torture and injury. He underwent all kinds of inconveniences and troubles but could not tolerate that these people should be despised and humiliated.

Let us come now to concrete examples. It is reported that once Abu Jaar took one of his slaves severely to task. The slaves brought the matter to the notice of the Prophet. " Well Abu Jaar ; you are still hovering in that Dark Age. Don't you know that this slave whom you have maltreated is your brother and it is simply a grace of God a matter and of pure accidents that He has granted you authority over him. If you are not pleased with his behaviour and conduct certainly you can transfer him to some other person, but please do not torture creatures of God. Feed them with what you feed yourself, clothe them with what you clothe yourself. Do not impose upon them such task as they cannot discharge with safety without serious detriment to their health. If you have occasion to impose upon them such task, extend to them your helping hand ". On another occasion the Holy Prophet said, "Forgive your slave seventy times a day".

Once Abu Mansur Ansar was whipping one of his slaves. At once came a voice from behind, " Abu Masud ; Allah has as much right over you as you have right over this slave". Abu Masud looked behind, was taken aback at the sight of the Holy Prophet. Abu Masud was equal to the occasion and said in reply, "Oh Prophet of God ; I set this slave immediately at iberty". Muhammad smiled and said, " If you had

Digitized By Khilafat Library Rabwah
not done that, by God, you would have been thrown into the fire of hell".

Once the Holy Prophet saw a man running after his master who was on his horseback. The Prophet beckoned the rider to stop and said, " He is your brother, and you ought to take him with you on the back of the horse. Certainly the slave (for slave it was) deserves more sympathetic consideration at your hands." On another occasion the Holy Prophet presented a slave to Abu Hashim and admonished him to treat the slave kindly. Abu Hashim took the slave home and told his wife what the Prophet had said. " Dearest "; said his wife," it means that the Prophet desires that you should release the slave immediately". So the slave was forthwith set at liberty. It is further reported that once Jambah (one of the disciples of the Prophet) chopped off the nose of his slave. When the matter was brought to the notice of the Prophet he announced, without waiting for the consent of the master that the slave was released. This came as an agreeable surprize to the slave who said, " O Apostle of God ; who is to support and maintain me ". To this the Prophet added, " Allah and His Apostle". It is said that the Holy Prophet kept his word till the end of his life.

An incident of his domestic life will further illustrate our point of view. It is well-known that he was married to Lady Khadija (50) at the age of twenty-five. The love of power and authority is the characteristic of youth. Lady Khadija (of blessed memory) placed the entire train of slaves at the disposal of her beloved husband. The first act of Charity that the Holy Prophet performed after his alliance was the instanteous liberation of all the slaves at the disposal of his beloved consort.

Treatment towards the Prisoners of War

We need not here discuss the treatment that is meted out to the prisoners of war. But look to the humane treatment of the Holy Prophet. In the majority of cases, particularly in the case of poor

Digitized By Khilafat Library Rabwah

soldiers, he would set them all at liberty after the termination of war, as he did after the conquest of Mecca, when the number of prisoners was approximately 70. Can generosity go any further? On another occasion the Holy Prophet released as many as six thousands.

Further the Holy Prophet ordained that the release of slaves was a supreme act of virtue, an expiation of one's *remissness*. For instance once he pointed out if a Muslim kills another Muslim accidentally, the expiation of his sin should be the liberation of one of his slaves. Again if a man, for some unavoidable reason, is unable to redeem his plighted word he should, then and there, release a slave. Thirdly: If a man is unable to keep fast, on medical grounds or for being on journey, he should release a slave. Fourthly: Once a man came to the Holy Prephet and enquired what act of piety will lead him to paradise". "By release of a slave", came the ready reply from the blessed master.

In another place the Holy Prophet said, "Liberation of slave is a supreme act of virtue." Elsewhere the Holy Prophet exhorted the state to earmark a portion of the Revenue for the liberation of slaves.

Admittance to the full right of citizenship

It has been already suggested that among certain communities even in spite of the grant of personal freedom, slaves used to be treated as helots, as a separate caste by themselves, and as such they had to labour under serious disabilities and discomforts. It is painful to observe that even in these Democratic days, the Labour class, in certain capitalist countries of the West, is held up as an object of pity. But what treatment did the Holy Prophet met out to them thirteen hundred years ago is still written in the letters of gold in the pages of history which will alone suffice to make him immortal. Just weigh his well-known dictum, "You should liberate the slave by all means, but you should see, at the same time, that they do not

Digitized By Khilafat Library Rabwah
become a drag upon the society, *i.e.*, you should liberate them only when and under the circumstances in which, they can earn an independent livelihood ". What the Holy Prophet really intended was that along with their liberty they should be granted certain initial capital so as to enable them to start an independent craft or ply a new trade so that they may not hang upon the public charity. He was no idle theorist, but set the example in his own person. Not only would he extend his helping hand in the matter of their liberation, but in most cases, he would give them some capital to start their craft, and in the case of a girl slave, he would cheerfully meet all matrimonial expenses from his own purse. Some of the slaves were appointed to the high offices of state *inter alia*, Asma, son of Zaid, his liberated slave, was appointed to be the Commander-in-Chief of the Muslim Army at any rate, he sought to bring about a radical transformation in their mental outlook, and helped them to shake off their sense of inferiority complex, and strove his best to engrain in them the sentiment of self-esteem, without which no community or people could become eminent.

Interdict against the use of certain epithets

According to an authentic tradition, the Holy Prophet is once reported to have said, " None of you would say, ' Here is my slave-boy or girl,' but should rather say, ' Here is my son or daughter'." Muhammad was a king, both in the temporal and spiritual sense, and according to the prevailing custom of the country, could, if he so desired, maintain hundreds of slaves, who would have gladly waited upon his pleasure, but his heart naturally recoiled and revolted against the very idea of keeping others in bondage and he shud dered to think, that a son of Adam endowed with the name mental and physical faculties as other human beings, should be deprived of his liberty should be denied his just and legitimate birthright. So great was his abhortion for slavery that he poohpoohed the very idea of calling others by the term, " Abd ". Look how grand was his achievement ! On the one hand, he

Digitized By Khilafat Library Rabwah

raised a human being to the true dignity and consciousness of manhood, on the other hand, he invoked the maldiction of God upon those who would seek to raise a human being to the status of Divinity which might divert the attention of the people, from the worship of that great Lord of the Universe.

Muhammad's insight and imagination

Various devices are being adopted by the intelligentsia of our country for the assertion of their right, which they consider to be just and legitimate, *e.g.*, they submit petitions and memorials, present addresses to the authorities, hold meetings, pass resolutions wait on deputation, in short carry on different forms of agitation for the assertion of their claim. But still the fact of the matter is neither the aggrieved individual nor the society get the full share of justice and fairplay. But look to the condition of Arabia, during the days of the Holy Prophet. There was no organized agitation, no presentation of address, no ventilation of grievance real or imaginary, and yet that noble child of the Desert, had the insight and far-sight enough to understand the exact requirement of the people, to quote an Indian proverb, " knew where the shoe pinches" and did his best, and probably in the best possible manner to redress the grievances of those down-trodden people, an example unparallel of its kind, and tried to safeguard their legitimate interest. Certainly it was not without some justification that he was called, "a benediction of Providence to the world," a Heavensent saviour of the pariah people. Elsewhere the Holy Prophet said " My friend Gabriel laid so great a stress upon the liberation of slaves, and so often reminds me of it, that I feel inclined to believe that nobody should keep a son of Adam under the bondage of slavery in future ".

The magnanimity of the Prophet

On another occasion the Holy Prophet is reported to have said, " But for certain facilities which the free and well-to-do persons undoubtedly enjoy, such as,

Digitized By Khilafat Library Rabwah

privilege of being charitable and generous, facility of performing Haj, *i.e.*, pilgrimage to Mecca, I would have cheerfully counted the life of slave would have preferred to die a slave ! " We would draw the attention of the rich and wealthy persons to this injunction of the Holy Prophet, who in their haughtiness often disdain, and would not care to glance at the condition of those "Slum" people would treat them as if they were God's step sons, and would give such air and demeanour, as if they were the Lord's Elect. So great is their aversion to the labour class of people, that they would not care to stand side by side, in the House of God, and their hearts would rejoice if they find their attendants and retinues in their customary uniform. But what a striking contrast is the example of the Holy Prophet. He who was the sovereign of the temporal and spiritual domains, at whose beck and call, thousands of devoted votaries would have gladly and thankfully laid down their lives, would have cheerfully run through fire, as the phrase goes, not only liberated thousands of slaves himself, without the slightest scruple, but expressed a desire that he would himself lead the life of slave, would identify himself with the slave and would die the death of slave. Can generosity and magnanimity of heart go any further ? We ask the evangelist of different faiths and persuasions to cite similar examples from the life of their respective heroes.

ADVERTISEMENT
IN
THE DAILY "AL-FAZL", QADIAN

MEANS

Approach to over 50,000 people daily

Less Expense—Quick Results

Country-wide Coverage.

For advertisement rates apply to :

THE ADVERTISEMENT MANAGER

"AL-FAZL"

QADIAN (India)

USEFUL RELIGIOUS LITERATURE

Digitized By Khilafat Library Rabwah

	Rs.	A.	P.
1. THE HOLY QURAN PART I—Translation with explanatory notes, size 20×30/8, pages 121 ...	1	0	0
2. THE TEACHINGS OF ISLAM—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Gives a solution of five fundamental problems of human life. An epoch-making book			
Bound, size 22×20/16, pages 191 ...	5	0	0
Unbound, size 20×30/16, pages 198 ...	2	0	0
3. THE LODE STAR—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah. Deals with the great reformation brought about by the Holy Prophet among the illiterate, uncultured Arabs which made them the teachers of the world in social matters, polity and ethics. Size 17×27/8, pages 84 ...	0	4	0
4. AHMADIYYAT OR THE TRUE ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. This book deals in a simple and lucid manner briefly but fully and completely with all the different aspects of the teachings of Islam and Ahmadiyyat. A compendium of the Quranic teachings.			
Bound, size 20×30/16, pages 433 ...	2	0	0
Unbound, pages 456 ...	0	10	0
5. THE TRUTH ABOUT THE SPLIT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A survey of the causes that led to the split which occrured in the Ahmadiyya Community on the debat of Hazrat Maulana Noor-ud-Din, First Successor of the Promised Messiah. Size 20×30/16, pages 376 ...	1	0	0

Can be had of : THE MANAGER

BOOK DEPOT TALIF-O-ISHA'AT, QADIAN, Punjab (India)

A CHALLENGE TO

Digitized By Khilafat Library Rabwah

The WHOLE WORLD

WITH

A PRIZE OF Rs. 1,00,000

FOR PAMPHLET

CONTAINING DETAILS WRITE TO

ABDULLAH ALLAHDIN

Allahdin Buildings, Oxford Street

SECUNDERABAD Deccan (India)

The publishers of Philosophic Abstracts take pleasure in announcing for Summer 1941 publication

THE DICTIONARY OF PHILOSOPHY

Although embraced in one volume, the dictionary covers metaphysics ethics, epistemology, logic, philosophy of religion, æsthetics, philosophy of law, philosophy of education, social philosophy and philosophical psychology Special emphasis has been placed on the definition of basic concepts and terms germane to the contemporary schools of philosophy, logical positivism, dialectical materialism, mathematical logic, neo-scholaticism, philosophy of science, Chinese, Jewish and Indian philosophy.

The DICTIONARY OF PHILOSOPHY is edited by Dagobert D. Runes with the collaboration of Alonzo Church, Rudolf Carnap, G. Watts Cunningham, Edgar Sheffield Brightman, Irwin Edman, Rudolf Allers, A. C. Ewing, Ralph Tyler Flewelling, Jorgen Jorgensen, Ledger Wood, William Marias Malisoff, Carl G. Hampel, B. A. G. Fuller, A. Cornelius Benjamin, Hunter Guthrie, Wilbur Long, V. J. Mc Gill. A. C. Pegis, Glenn Benjamin, Jeseph Rather, Wendell T. Bush, Dorion Cairns, James K. Feibleman, Paul A. Schillp. paul Weiss and a number of other scholars.

Applications for further literature, as well as other communications should be addressed to :

PHILOSOPHIC ABSTRACTS

15 EAST 40th STREET **NEW YORK CITY**